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CHRISTMAS IN CHINA

In contrast to the statement in ~~the last~~ Bulletin, Hsinhua put out reports on December 28 stressing that Christmas was celebrated as usual in Peking and Shanghai. The Peking statement, dated Dec. 24, reads: "Christians in Peking marked Christmas Eve at religious services tonight, with Protestants holding holy communion and Catholics attending midnight mass.

"At the Mishih Street Church the Rev. Chao Fu-san, vice-chairman of the Peking Committee of the Protestant Churches in China for self-administration (i.e., the Three Self Movement), officiated. Worshippers joined in singing 'Silent night, holy night' and in prayers. After the service the congregation took holy communion.

"About a thousand people gathered at the midnight high mass in the Nantang Cathedral (South Cathedral), one of the biggest in the Chinese capital, where Assistant Bishop Thomas Wang Chi-ting of the Peking Diocese officiated. Hymns were sung by the cathedral choir.

"High mass will be held in this cathedral tomorrow morning with Bishop Josephus Yao Kwang-yu as the mass pontifical (sic!). Christmas services will also be held in other cathedrals and Protestant churches."

The Shanghai statement, dated Dec. 25, is as follows: "Christians in Shanghai, Protestant and Catholic, celebrated Christmas with religious services yesterday and today.

"Midnight mass was held in all Catholic churches yesterday evening. Bishop Chang Chia-shu of the Shanghai Diocese officiated at the high mass at the Church of St. Ignatius of Zi Ka Wei, the biggest Catholic church in the metropolitan. Another high mass took place at the Catholic churches to mark the occasion this morning.

"The Protestant churches were filled to capacity at the Christmas services yesterday evening. Seven hundred worshippers attended holy communion at the Community Church of Shanghai yesterday evening. Some churches held special music services this evening."

NANCY LAPWOOD IN CHINA

We have the promise of a more extended statement from Mrs. Lapwood later, but in the meantime I can pass on some information from a mimeographed letter which she sent out dated December 15. A paragraph on the church reads as follows: "We attended two church services in Peking and one in Shanghai--all interdenominational--with 75 present each time in Peking and 450 in Shanghai. Long talks with Christian leaders, many of them old friends like T. C.

Issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, \$2.50; Overseas, Firstclass \$4.00, Secondclass \$3.00. Airmail \$5.00 in 15¢ zone, \$7.00 in 25¢ zone.

Chao, Y.T. Wu, Chao Fu-san, Liu Ching-fen, Cora Deng and Phoebe Shih, brought out many thought-provoking ideas. They declare that they continue to be free to preach the Gospel, and they feel deeply hurt when folk in the West say that they are not. They say that the Chinese Church is now holding its own in numbers, and is seeking to re-interpret the faith in Chinese terms."

She and her sixteen-year-old daughter Joan left London at 9:30 A.M. July 16 and arrived in Peking the next day at 3 P.M. The cities they visited included Harbin, Changchun, Anshan, Peitaiho, Tientsin, Shanghai, Wuhan, Chengchow, Loyang and Sanmenhsia. "In Tientsin we visited the hospital which my father helped to build, and found it specializing in bone and tumor cases, with a workshop making fully articulated arms and legs for those who have lost limbs through accident or disease. My father would have been delighted."

Of communes she notes that they are still "regarded by Peking as an experiment, needing modification as they develop. But by and large they seem to be succeeding." The rationing last summer was stringent, but seemed to be adequate. (It evidently became more stringent and less adequate later in the year.) On the plus side she notes that "great efforts are being made towards health and universal education. Enthusiasm and a sense of purpose are very noticeable and challenging." But as a minus factor she notes: "Access to real information about the West, I was sorry to see, is quite negligible. Many intellectuals must feel some constraint in what they say, for fear of being classed as 'rightists'; the ordinary people probably feel freer from want and fear than ever before."

She concludes this sketchy report with a very thought-provoking paragraph: "Thoroughly as I enjoyed every moment of the visit, I am glad I no longer live there (partly, I suspect, because it is much softer and less challenging living here!). But if I had to choose between bringing up my family in China and having them blown to bits by an H-bomb, there would be a question which I would choose. Nor would I hesitate if the alternative meant dropping H-bombs on the Chinese people, to whom we were sent to bring the Gospel of the Prince of Peace." (The parenthesis above is of course hers and not the editor's!)

THE SONG OF SONGS

In last year's September 15 Bulletin I spoke of Wang Fu-min's (Ong Hok-ben) translation of the Song of Songs. I have now seen a copy of it, and find it quite an unusual piece of work. There are four complete versions of the book here: two in English and two in Chinese. The English versions are by Jewish Theological Seminary Professor Robert Gordis (copyright 1954) and the Revised Standard Version. The Chinese versions are a prose Mandarin version and a poetical Wenli version. The prose Chinese version is paired on opposite pages with the Gordis version, and the poetical form with the RSV. The book was edited for the press by Simon Ting, professor of philosophy at the Philippine Christian Colleges, and illustrated with several attractive color pictures by I-hsiung Ju.

Mr. Wang's 49-page introduction is of special interest. In this he not only presents a standard introduction, but also carries through a very acute comparison of the Song of Songs with the Chinese Book of Odes. The prose Mandarin version follows the Gordis version quite closely, even to the punctuation and the sentence structure. It is therefore quite different from our standard Kuoyu version, but since Gordis is a competent scholar, a literal translation of his version will serve a very useful purpose, and especially in view of the lack of Chinese scholars able to work directly from the Hebrew into Chinese.

MAGAZINES ON CHINA

Two magazines full of material about mainland China have just come to hand, and their contents should be of interest to many of our readers. They are the China Quarterly for Oct.-Doc., 1960 and Current History for December 1960.

The former lists its materials under seven main heads: Literature, Foreign Affairs, Recent Developments, Controversy, Conferences, Book Reviews, and Quarterly Chronicle and Documentation. Under Literature, Cyril Birch writes on the "Fiction of the Yenan Period" and gives a sample in a translated story. Harriet Mills writes on "Lu Hsun and the Communist Party",

showing that he was never an out-and-out Communist, but only Communist-inclined in the last six or seven years of his life (he died in 1936), primarily because he had lost faith in the Nationalist Party. Under Foreign Affairs, Donald Klein discusses "Peking's Evolving Ministry of Foreign Affairs", and Klaus Pringsheim "New Dimensions in China's Foreign Policy". Under Recent Developments Robert Barendson tells about the 1960 educational reforms, an attempt to teach more in less time on the primary and secondary levels. P. J. Honey, a London expert on Vietnam, tells us that the North Vietnam Party Congress of last September was a severe defeat for China, as the Congress went out of its way to uphold the Russian side of the controversy then raging between the two great Communist powers. Recent Chinese Communist literature and movies are described in two more articles. The "Controversy" is presumably what is the last chapter in the feud between Wittfogel and Schwartz as to whether there is or not a creative and positive something that can be called Maoism. Schwartz says yes and Wittfogel no. The Conference section reports two conferences held last year, one by free world delegates on "Sovietology" in Japan in September, and The 25th International Congress of Orientalists in Moscow, directed by Communists, but with free world representatives present. The startling thing about this Congress was the refusal of China to send a delegation, although one had been expected. The books reviewed have all been mentioned in the Bulletin previously. In the final section the magazine discusses developments in China's foreign policy, and then the problem of agriculture, which it documents with a statement by the Minister of Agriculture Liao Lu-yen.

The article in the Current History number which I found most interesting was by Werner Levi on "China and the Two Great Powers". In the present cold war between the USSR and the USA China occupies an independent position, and there is a real possibility that "China might start a major war in which she would undoubtedly have less to lose than the Soviet Union or the United States." The next article questions the stability of Mao's regime, stating that its foreign policy has been a failure. An article on the armies of Red China comes to the obvious conclusion that they would be "a formidable opponent." And then there are articles on industrialization and on agriculture. Among the books reviewed, the only one not previously mentioned in the Bulletin was Immanuel C. Y. Hsu's China's Entrance into the Family of Nations (Harvard University Press, 1960. \$5.50), in which he reviews the history of the gradual establishment of diplomatic relations between the Manchu court and western nations.

CHINA AND THE MOSCOW DECLARATION

It is commonly supposed that the Chinese suffered a defeat at the recent meeting of the representatives of the Communist parties of 81 different nations in Moscow, when the meeting came out in favor of the Soviet proposal for peaceful co-existence. If so, official statements in China are doing their best to make the defeat appear as a common victory for all Communist parties.

Red Flag is the official theoretical journal of Chinese Communism. Its December 15 issue had a long article commenting on the Moscow statement, entitled "A Great Anti-imperialist Call." It points out that although the specific conditions in the 81 countries represented are different, still they all take Marx-Leninism as their guiding ideology, and are responsible not only to the working class of their respective countries but also to the entire international workers' and communist movement, and therefore are able to reach common conclusions on many important questions through consultations. As to this particular statement, the Chinese Communist Party participated in drawing it up and will faithfully abide by it. It interprets the statement as follows:

"Peaceful co-existence and peaceful competition among nations with differing social systems is a principle all socialist countries commonly abide by. The imperialists and the revisionists are of the opinion that the prerequisite for putting this principle into effect is the renunciation of struggle against imperialism in the political, economic and ideological fields. This is of course preposterous. The statement of the meeting of representatives of the communist and workers' parties says: Peaceful co-existence of states does not imply renunciation of the class struggle as the revisionists claim. The co-existence of states with different social systems is a form of class struggle between socialism and capitalism. In conditions of peaceful co-existence, favorable opportunities are provided for the development of the class struggle in the capitalist countries and the national liberation movement of the peoples of the colonial and dependent countries. In their turn, the successes of the revolutionary class struggle and the

national liberation struggle promote the consolidation of peaceful co-existence.'... To say that communists do not want peace because they advocate a struggle against imperialism is nothing but imperialist slander against us....

"No communist believes in the need for wars between states in order to overthrow the capitalist system and establish the socialist system. All socialist countries stand firmly for peaceful co-existence and peaceful competition between states with different social systems, believing that revolution is the affair of the people themselves of each country concerned. Only imperialists could slander the socialist countries as being in need of a world war to 'push forward a world revolution.' The communists are firmly convinced that in the absence of a world war all capitalist states will eventually go through a socialist revolution....

"It is the duty of all the socialist countries, the international working class movement and the communist movement to render the fullest moral and material assistance to the peoples fighting to free themselves from imperialist and colonial tyranny."

(The reader will note that the assumption here is that this "peaceful competition" between the two social systems will go on only in the capitalist and not in the socialist nations.)

GOVERNMENT APPOINTMENTS

The Hong Kong China Weekly of November 21, 1960, has an article about changes in People's Government appointments in which are two items of interest to us. One is that Yu Hsin-ch'ing has been appointed Vice-chairman of the Minority Tribes Service Committee. Mr. Yu studied in Nanking Theological Seminary about 1920, was later a pastor with General Feng Hu-hsiang, and is known as the "Red Pastor". He comes from Hofei, Anhwei, and has held previous appointments under the Communist Government. The China Weekly commentator points out that Mr. Yu has never had any connection with any of the minority tribes, and suggests that this is probably just an honorary appointment. He is now about 70 years old.

Last September Wei K'o was relieved of his position as Vice-chairman of the Board of Education, a position he has held since 1949. He has a doctor's degree from Columbia University. He was given a new appointment as Vice-chairman of the Language Revision Committee. The commentator conjectures that the reason for his dismissal from the more important Board of Education is that as an American-trained educator he could not go along with the government program of assigning so much student time to productive labor.

MISSIONARY NEWS

Recent deaths: Rev. F. W. Dieterich, formerly Methodist missionary in Nanking (University of Nanking), in Iowa City, Iowa, on December 30, 1960, at the age of 76; Mrs. Jesse Earl Gossard, formerly Methodist missionary in Foochow, early in January, 1961, at Sierra Madre (suburb of Los Angeles).

The life of Dr. Edward L. Bliss, formerly American Board missionary in Shaowu, Fukien, has been written by his son Edward, and is now in the press.

Gus Borgeest reports that his Sunshine Island project, where, on this island near Hong Kong he is working to rehabilitate needy refugees, has been moving very slowly for several years, but the prospects for 1961 are much better.

The annual report of the China Medical Board for the year July 1959 to June 1960 shows that the larger part of their annual income of about 1.6 million has gone to aiding medical schools in Burma, Hong Kong, Indonesia, Japan, Korea, Malaya, the Philippines, Taiwan and Thailand. Forty-eight study and travel fellowships were granted to doctors from the Far East during the past year, most of them for study or travel in the United States.

Anglican Bishop R. O. Hall of Hong Kong was reported in the November 15, 1960, Chen Pao (Chinese daily of Hong Kong) as having told a young people's group in Hong Kong that Mao Tse-tung's call to the young people of China to endure hardship was comparable to Jesus' word about "drinking the cup which I drink." He said, "It is easy for us who are outside China to consider that they are making a great mistake when they think that a human institution can abolish human evil, but their enthusiasm, their willingness to accept discipline and suffering, their readiness to shed their blood and endure sweat and tears is a great challenge to us easy-going residents of Hong Kong." The paper goes on to report that some church members were quite indignant that the bishop should suggest even indirectly that there was any point of comparison between Mao Tse-tung and Christ.